Consent is a journal of ideas and opinions on individual freedom.

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Consent

EMBRACE THE CHALLENGE

-R.N. Whitehead, Ph.D

{**R.N. Whitehead** is the clinical director and founder of the **Oxford Learning Systems** and the **Oxford Learning Centre** schools. The following essay is the second of three parts describing **How Children Develop Passive Minds**, and what can be done about it. Part I, "Why It Happens and What We Can Do About It", appeared in *Consent 24*.}

Part II
MOTIVATION, THE ROAD TO AN ACTIVE MIND

Last year an ambitious and successful advertising executive by the name of James consulted me about a "reading problem". He said that sometimes he had to read the same article or memo three or four times before he 'got' it. James was ambitious, therefore advancing his career further meant reading and absorbing a lot of material quickly. As he seemed unable to do this, he was worried that his career might be stalled because of a learning difficulty.

After talking with him, I was confident that James did not have a learning disability but I subjected him to a series of tests just to rule out that possibility. While the tests were negative, the truth came out when I asked James to describe his reading method.

"Well, I just read," he said. "You know, you open the page and look at the words."

And there it was. The whole secret! James was opening the book and waiting for the words to create an impression on his brain.

"Doesn't that sound passive to you?" I asked him.

"What do you mean, passive?" he asked. "What is passive about that?" (I love that kind of question. It leads to one of my favourite topics.)

Yes, yes, yes! That is passive! Words by themselves are just clusters of sounds coded into funny little shapes and printed on the pages of a book. Yes, each word stands for one specific concept and only for that concept. Yes, each word subsumes every possible size, shape, colour and number of that concept; thus the word 'table' stands for every table that ever was will be or might be. Yes, language is exciting and helps us think clearly. And yes, when we have thought clearly, we can communicate clearly with each other.

BUT NO --- no amount of wanting or trying will get that word off the page and into your brain without a conscious and specific effort on your part! AND NO --- that effort does not consist of just opening a book and "looking at the words."

As we have discussed in Part One of this article (Consent #24), James was using his mind in the way he had been trained, but this method does not work! Those words will stay on the page and not in his brain until he learns to actively put them there. Changes from a passive to an active mindset requires two stages: wanting to change, and learning how to do it. In this issue, we will discuss motivation --- the wanting to change.

The first stage in teaching children to become less passive and more actively invested in their lives is to motivate them. An unmotivated mind is a passive mind.

By motivation, I mean finding a way to show your child that changing is to his or her advantage. It is said that motivation comes from within. This may be the case, when the person being motivated is fully informed on the issue and understands the full extent of the context involved. That is not the case when we speak about kids. Their knowledge and experience is probably lacking in this area and, as a result, kids often do not know what is best for them. In fact, in many areas of their lives, they almost never know what is actually in their best interest. That is why it takes so long to raise them. We have to teach, lead, guide and motivate.

So let us begin with motivation. How do you motivate children to use their minds more actively? One answer is by removing immediate gratification. It is important to learn while we are still young that life is an earned process. It is not free. Despite what our politicians have led us to believe, each and every one of us is responsible for our own life and welfare on this planet. Our government, school, or parents ultimately cannot do it for us.

Life is full of joy and triumph, but it also contains failure and pain. Sometimes we try to be too kind. Because we love our children and don't want them to be hurt, we often try to take away their failure and pain. We end up by taking away their right to try.

As a society, we have implanted the idea in the minds of the young that if it isn't easy or fast, or if it is difficult, then it is 'unfair' and you don't have to do it!

How often have you seen children give up as soon as a task seemed hard? And what activity do they chose as a substitute for the hard activity? A passive one such as, watching TV, playing video

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games, talking on the telephone, going to the mall, or just tuning off and out. The difference between these two types of activities is that one offers instant gratification while the other requires that we pull up our socks and try! It also promises that we might even fail again!

Why do kids quit? Perhaps they have learned that it is OK to quit, or perhaps they have not tried enough to learn that they can succeed. They lack the motivation (confidence) to continue to try.

It certainly is true that if kids don't really have to try hard, they won't fail. If we reward too soon or fight too many battles for our kids, if we shelter them from the small stings of little defeats, they never learn how sweet victory is! And even worse, they never really learn that victory is won at a cost.

"Embrace the challenge with your kids. When they cry in frustration, hear them! But don't take the challenge away."

We all have to earn everything we want. We have to try! We all have to try hard and sometimes we even fail! But when we succeed, when we overcome, we really taste the honey of life and even the failure becomes just another way of learning. Failure becomes just another way of learning. Failing is not wrong! It should not shame us! We should want our kids to fail. It shows that they are trying! When they fail, we can step in to help keep them motivated, to help keep them trying!

In order to motivate a child, you must teach him that engaging in the battle to read or understand is FUN! Winning is fun AND losing is fun because we are doing something! Succeeding at this first step involves challenging the idea that everything should be easy and that kids should not experience failure, with the idea that the very challenge is great!

Embrace the challenge with your kids. When they cry in frustration, hear them! But don't take the challenge away. Don't offer comfort too quickly! He tried to do something and failed! For you as a parent, that is cause for celebration. Hear and support her pain but don't try to hide it from her.

Perhaps (s)he is mad because you, and almost everybody else in the world except him, seems to know how to read or do math better than him! This is a great place for a kid to be, in the battle! Don't hide the fact that it is hard, or that (s)he might fail. Celebrate it! It is fine! Simply reassure your child that it is possible, that (s)he can succeed. Explain that there is a logical process and, as soon as (s)he learns it, (s)he will become accomplished at the task.

Motivating a child requires that you assure the child that the job can be done, that there is a set of basic rules to be followed, and that your child can understand the basic rules. In other words, that it is possible and that (s)he can understand. This point is vitally important and it is one of the reasons why many reading programs fail today. Programs such as 'whole language' often present no understandable 'process' to be learned. No actual set of skills that, when mastered, will lead to success.

In order for children to build a healthy self-esteem, they must believe that they live in a word that is knowable --- that they can know it. In other words, the child must be able to say to him/herself: "Even if I don't succeed right away, I am capable of understanding, trying and eventually succeeding." Obviously, young children will use different language to express this thought, but the concept will be the same.

This requires another subtle 'idea change' or paradigm shift. We have been sold a bill of goods about self-esteem and failure. We have tinkered with school programs until it is virtually impossible for kids to fail because someone told us that failure damages self-esteem.

Nonsense! Failure allows healthy kids to develop self-esteem. Knowing that a child can try, fail, and try again is the beginning. It helps to develop the confidence that somehow she can cope, "Somehow I can figure this out." This confidence, and the knowledge, is what self-esteem really is.

The next step to motivating is to help children relate the task to something that is important in their own life.

Why is this a good thing to do?

Why should I change?

What will I gain from the change?

These are all fair questions, and your job as a parent is to help your child find the answers to them. There are no set answers. Every child is different. Parenting is itself a very active process. Use examples from his own experience.

It does no good to tell your child that she "needs a good education". You know this but she does not. You must find ways to motivate which involve the day-to-day world of each individual child. Create small challenges that are achievable and measurable and even give occasional rewards to create that extra push over a tall hill. Offering stickers, praise, recognition, contests, tickets to the water slide, or even the occasional cheeseburger can be part of a child's motivation. Obviously, the best and longest lasting motivation comes from the development of a healthy self-esteem and confidence in his/her own mind, but occasional treats are not entirely bad.

Teach in small and subtle ways the idea that we are each responsible for ourselves and our own gains --- that we are proud of what we have learned and our ability to learn and grow. This does not mean that we shouldn't help each other or that we shouldn't accept help, but it does mean that the actual work of it all --- the thinking and learning --- is something that we have to do on our own.

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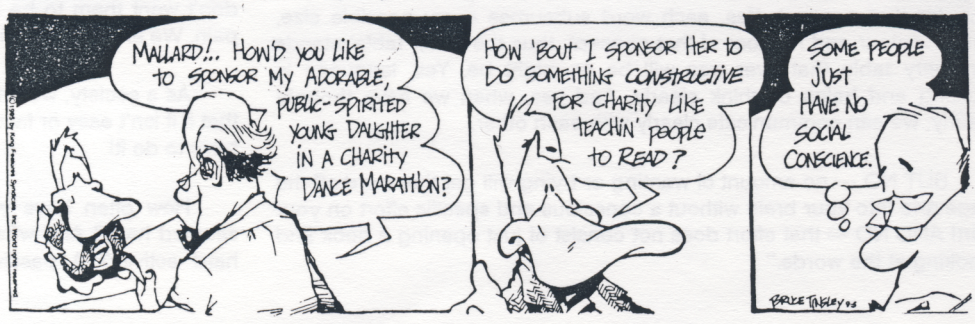
MALLARD FILLMORE / BRUCE TINSLEY


MALLARD!.. HOW'D YOU LIKE TO SPONSOR MY ADORABLE, PUBLIC-SPIRITED YOUNG DAUGHTER IN A CHARITY DANCE MARATHON?
HOW 'BOUT I SPONSOR HER TO DO SOMETHING CONSTRUCTIVE FOR CHARITY LIKE TEACHIN' PEOPLE TO READ?
SOME PEOPLE JUST HAVE NO SOCIAL CONSCIENCE.
BRUCE TINSLEY '96

"Values are not taught to kids, they're caught by them." - Dr. James Dobson

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Let's go back and visit James again. After he told me that he "looked at the words", I asked him what questions he asked himself as he "looked". I explained that he had to stop every paragraph or two and ask: Why do I need this information? (motivation); What did the author just say?; Do I understand that?; Is this new information that I should notice or is the author just filling in details?; What should I do with this information?

I explained to James that he had to stop every now and then to SUMMARIZE what he had read. If it was technical and difficult, he needed to use these strategies more often.

He smiled at me and said, "I guess what I was doing was passive after all." A break through!

It does not matter whether the student is four or forty, the mental processes are the same. An active mind does not wait for the world, the teacher, or the book to give information. It demands information and demands of itself that it try to understand. An active mind does not mind failing; it hates not trying. In order to learn, we must want to learn. We must help our children learn to be willing to accept responsibility for trying.

Children with passive minds will not develop healthy and robust self-esteem. Being active means making the attempt. Being passive means waiting for someone or something else to act for us. As adults, we know these truths; as parents we must teach them by example and gentle persuasion. Helping a child to develop an active mind is not only one of the greatest gifts a parent can give but also one of the greatest challenges we can face. <END>

NEXT ISSUE: Part III: The Joy of Learning --- An Active Mind.

MEDI-MYTH

-Timothy Bloedow

{**Timothy Bloedow** is publisher of the **Ottawa Times**. His following essay, on the affordability of private health care, was submitted to *Consent* with the attached comment that "I don't think I could get it printed in too many other places in this banner land."}

In March, 1995, my wife received tragic news that called her back to her original homeland, Trinidad. We all made the trip and, only two days into our nine-day visit, our infant contracted a gastro-intestinal infection. Although fairly common, the illness is quite painful and, at least with infants, requires hospitalization and I-V treatment.

Although we had purchased health insurance before we left, for one reason or another, we first took our son to the government-run hospital in the area, San Fernando General Hospital (SFGH). (In Trinidad, treatment in government-run hospitals is provided at no charge, even for foreigners --- a degree of universality of which even Canada's self-proclaimed paragons of health care virtue can't boast.)

Our stay in the hospital lasted two days, after which, against doctor's orders, we discharged our son to transfer him to a private clinic. In this "third world" country we had this freedom of choice that is kept from us in Canada, the Washington Post's "honorary third world" country.

"Against doctor's orders, we discharged our son to transfer him to a private clinic. In this 'third world' country we had this freedom of choice that is kept from us in Canada."

Our stay at SFGH, however, was very instructive. We have no complaints about the attitudes of the doctors and nurses, who, as here, seem to try to do their best with the meagre resources they have. But the quality of care and the condition of the hospital elicited a very different response.

Our son, Daniel, was admitted immediately (at 2am), and subsequently hooked up to an I-V --- an exercise performed three more times during his two-day stay due to problems, such as bruising from preceding insertions. Before leaving he had been pierced in the back of each hand and the top of each foot.

My brother-in-law told me that just twenty years ago, the hospital was fresh and clean --- the pride of the community and a symbol of conscientious government. People were confident of the service provided, and were certainly not afraid of visiting the hospital. To say that the present condition of the hospital did not convey the same message is to be guilty of a gross understatement.

Just six years ago, my wife, suffering from chronic back pain, had been admitted to the same hospital by her doctors. She remembers resisting the decision for fear of the poor treatment reputed to be the norm there at the time, but to no avail. While there, she spoke with more than one person who claimed to be in worse shape subsequent to the same surgery that her doctors advised for her. Although she refused the surgery, she still left the hospital in worse health than when she went in, due to the treatment that she did receive.

SFGH was much as she remembered it. The message, "do not urinate here", stamped a few dozen times along a thirty-foot stretch of wall at the front of the hospital looked fairly new, but the rusting steel and crumbling concrete on the inside and exterior of the hospital were part of her memory. So were the washrooms with the seatless toilets and powerful odour that emanated from the cubicles. Most of the bathrooms were also lacking hot water.

Old, broken beds were piled in the hallways and many of the filthy windows and broken doors were in a precarious condition. Also, security guards were posted at all the entrances and at the bottom of each stairwell, in part to keep the street vendors from entering wards to

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solicit staff and patients. They were not always successful, as evidenced by the man who appeared in our ward one afternoon selling watches and other merchandise.

Our ward contained over thirty beds for infants and young children. Over half were occupied at all times. Most of the children had I-Vs; many of them were crying. There was no privacy and no provision for 'overnight' parents to rest.

During the second day, we had no water, at least in our ward, for about an hour. At about 5 am on the third morning, the power went off and the backup generators broke the silence of the early morning air, destroying any hope of additional rest for the weary and ill.

"The decline in Canada's health care services may be more gradual and subtle, but the only benefit of that is that it keeps deluded Canadians asleep a little longer while politicians go about their business."

The San Fernando General Hospital is a landmark, situated on a high point of land near the coast. Once a proud symbol of Trinidad's Industrial City, it is now an eyesore --- and the destination only of those who cannot pay for private health care.

According to my in-laws, its present condition is the result of corrupt politicians who spent elsewhere money allotted for the maintenance of hospitals and provision of health services. A government with many commitments, trying to juggle its revenues, was unable to fund sufficiently what most people consider to be a fundamental service.

In case no one has noticed, health care in Canada is bearing the brunt of similar decisions. The decline in our services may be more gradual and subtle, but the only benefit of that is that it keeps deluded Canadians asleep a little longer while politicians go about their business. Living the fairy tale that our government-run health system will never reach the same condition, despite our lack of involvement to preserve it ("because our politicians can be trusted"), is suicide.

Well, Daniel did not live out his hospital experience in Trinidad at the general hospital. After two and a half days we took him to a private "home", for treatment that was covered by our health insurance.

Moving to Gulf View Medical Complex from SFGH was like stepping into another world. Gulf View gave us a private room with a real bed so that my wife could sleep properly for the first time in three days. The room was clean, fresh, and air conditioned, and it had an en suite bathroom complete with shower and fresh soap.

The nurses were very responsive. We felt as though we had three to five personal attendants at all times. This private enterprise that had to cater to its customers to survive, provided hotel-like luxury and quality health care.

If Daniel had remained at SFGH, he would still have been attached to an I-V, but here he was deemed well enough to take his medicine orally. Within about thirty hours, Daniel was released from hospital with a clean bill of health. The quality of care and the relaxed atmosphere no doubt more than an incidental impact on his recovery. The real miracle, though, for someone raised in Canada, with all its government-inspired and media-driven propaganda, was yet to come.

Let's face it, the real justification for government-run health care is the concern over the cost of treatment to the end user --- the patient. Nobody but hard core communists would argue that government control is better than private enterprise at funnelling necessary money into health care or at keeping health care more accountable to patient/customers. Can we do anything, then, to expose the myths about private health care being detrimental to "poor" end-users, or that a government-run medical system "does not discriminate"?

"I sincerely hope that Canadians will learn to think with their heads, not their hearts, so that they will be capable of extrapolating from ideas to consequences."

Here I just want to attack one, but I think perhaps the strongest myth --- the almost religious insistence on looking at the American system as an example of the kind of costs we would face, as though the U.S. has the only model available.

The fact that the U.S. system, by some estimates, is over 50% government-controlled and, therefore, not a legitimate example of a market driven system, except in the minds of manipulators, is not the point here. I just want to challenge the myth that private care has to cost so much as to be prohibitive to basically anybody.

Thirty hours of the wonderful care we received, including the cost of the medicine, meals and the room, came to --- prepare yourself --- less than TT$700 ($175 Canadian). The base room rate was TT$225 (compared with about $1000 for 24 hours in Canada today). This was the price the insurance company paid. It cost me less than $50 for the coverage.

Entrepreneurs were making a profit by offering such superior service at such a low price --- astonishing, but true! When critics pretend to illustrate the costs to us for user-pay health care, they use present figures, instead of acknowledging that with real competition and the elimination of all the bureaucracy, prices would be vastly different. You and I would probably be astounded if we knew all the details of the influence of socialism on our medical costs.

Personal testimony from Trinidadians indicated that many of them were very willing to pay for private health care, sacrificing if necessary to do so, because the quality was so superior to the government alternative. People who could not afford the private care without charitable help voiced the same sentiment with no hint of resentment or envy.

In stark contrast were the comments from some Canadians --- who probably thought that their words reflected a charitable attitude. They lamented the fact that such discrepancies should exist in the provision of health care, as though money, and basic economic principles, should have no bearing in this realm.

I sincerely hope that Canadians will learn to think with their heads, not their hearts, so that they will be capable of extrapolating from ideas to consequences, without having to experience the consequences to know what certain ideas must bring. Our medical system will replicate SFGH eventually, if we do not make provision for market-driven care. I don't want to be alive when this happens, having to try --- shamefacedly --- to explain to my children why we left them such a mess, instead of the rich treasure which was well within our ability to provide.

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NO CONSPIRACY?

-George Potter

{**George Potter** is a retired member of both the Canadian armed forces and Canada's public service in Ottawa. A former resident of Quebec, he left that province because of the separatist sentiment there. The following essay is a reflection on some of the factors that have led him to the conclusion that Canada's separatist threat is no mere accident of history.}

French Is Being Spread Across the Country

In November 1994, Diane Francis, the conservative editor of the *Financial Post*, wrote an editorial on the effects of language legislation in the Province of Quebec. Something in that column caught my attention:

"The result is a generation of French-speaking persons living in an English-speaking continent surrounded by a sea of 300 million anglophones. This linguistic ghettoization deprives its francophones of mobility."

"I have come to believe that there is a conspiracy to spread French across the country. It began with the *Official Languages Act* and was reinforced by the *Charter of Rights and Freedoms.*"

She was quite correct, of course, but there could well be something more ominous in store for the rest of Canada. I have come to believe that there is a conspiracy to spread French across the country. I believe Ms. Francis thinks so too, as her column in the Ottawa Sun on March 30, 1995 was entitled "Feds keep pushing French cause on taxpayers."

It began with the **Official Languages Act** and was reinforced by the **Charter of Rights and Freedoms**. With the Languages Act came Language Commissioners, some of whom have been carefully chosen from the English community.

The most recent one is Victor Goldbloom, a Quebec Liberal ex-politicians who, as a member of the governing party, agreed with the restrictive *Bill 22* back in 1974. He now claims he had to vote for it because of cabinet solidarity. He won't accept the argument that a man of principle would have resigned. Once he was seen to be a man who lacked principle, he was appointed the Commissioner of Official Languages, where his favouritism of things French continues.

The acceptance of the *Official Languages Act* by all our premiers was something of a surprise to me, as some of them have other minorities bigger than their French. But then I realized it wouldn't be difficult to pressure the various premiers into following the Prime Minister's plan of action. He could bribe or intimidate them into agreeing. What we desperately need in this country are some English-speaking conservatives with guts.

Ontario's compliance has gone way beyond that of most other provinces, with its passage of the **French Language Services Act**, 1986. Under the previous Conservative government, it was clear that Franco-Ontarians were already provided with services in their own language, where needed. The Ontario government has now gone much further, and most publications from Ontario ministries and Crown corporations are printed and issued in two languages, usually with no enquiry as to which language is preferred.

The costs must be huge. I don't know who is responsible for this, politicians or senior bureaucrats. In Eastern Ontario, we've had bureaucrats publicly addressing French-speaking people to tell them they should demand their services in French, even if they understand English!

There are medical clinics in Cornwall and Alexandria, Ontario (both bilingual communities), that serve only French-speaking patients. A letter by a doctor living in Lancaster Ontario appeared in the April 13, 1994 issue of the Cornwall daily. He wrote, in part:

"I was amazed to read in the *Standard-Freeholder* recently that a non-French speaking patient in Cornwall was refused service at the

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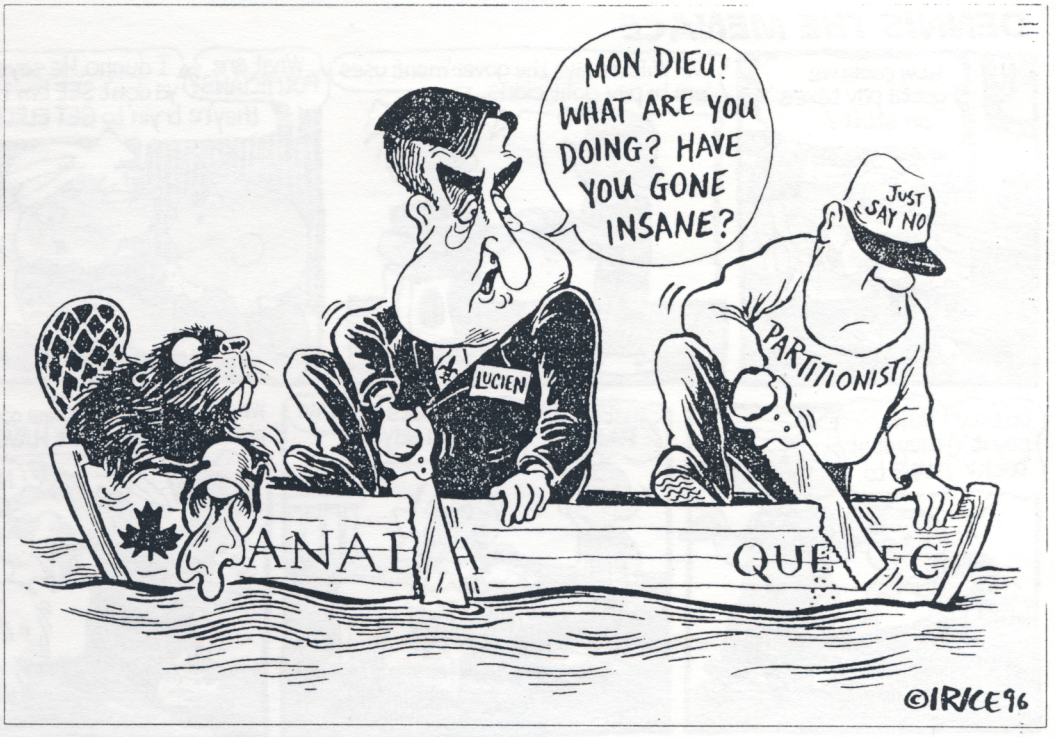

"A government big enough to give you everything you want is a government big enough to take from you everything you have." - Gerald Ford

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French Community Clinic. A few days later a patient was refused service in a similar community clinic in Alexandria for the same reason...

"I do not understand the need for the Community Clinic in the first place. It seems unusual to say the least, to establish expensive clinics with full-time salaried individuals when all hospitals in the area are being subjected to serious cuts in service. One can only presume that the whole thing is politically motivated."

These clinics seem to be the work of certain senior bureaucrats (probably encouraged by the few Franco-Ontarian provincial politicians). There is a French hospital in Cornwall, and at the Glengarry Memorial Hospital in Alexandria many of the staff are bilingual.

There has been another political "fast one", at the federal level. The *Ottawa Citizen* (May 15, 1994) reported that Serge Joyal, "the former cabinet minister from Pierre Trudeau's era... ...has landed a contract from the federal Liberal government to produce a report recommending ways Canadian cultural products can be marketed abroad."

Several Heritage Department officials denied knowledge of Joyal's contract, even when he had been at it for more than two months. (Do I remember correctly that when he was Secretary of State in the early 1980s, Mr. Joyal made a speech in the Maritimes in which he said he would turn the whole of Canada into a French-speaking country?)

Consider education for a moment. The children in French schools aren't necessarily there because that's where they want to be. In this country, however, where privilege and financial rewards are given to those who are bilingual, they soon catch on.

Witness the widespread French-immersion programs and the organization Canadian Parents for French, both being generously funded by taxpayers. (Liberal John Bryden's November 1994 MP's report revealed that "over the past 10 years, *Canadian Parents for French* (Ottawa) received Secretary of State funding totalling $3,441,767.") I have also read that the television show "Sesame Street" is changed more for Canada than for any other country --- changed to French, of course. Talk about indoctrination.

Please do not misunderstand me. My wife is French, and my 14-year-old daughter received all her elementary education in a French school. I am concerned, however, with French schools in a country with two official languages, where the children are NOT ALLOWED to speak English in the playground.

There have also been cases in Eastern Ontario where schools have been bilingual and were split into two different language institutions, at the insistence of the local French community. One was Vankleek Hill Collegiate Institute. Now this local English high school is again allowed to present some of its subjects in French. (Are there any French high schools, I wonder, where they permit some subjects to be taught in English?)

In early 1995, Jean Poirier, our ex-MPP, fought a battle in the local papers in which he denied involvement in having the schools split a few years back. He defended his stay as an MPP however, by pointing to the $700 million he had obtained for the riding in the last decade.

"That's $70 million a year," he related. "We got funding for 40 schools. During the first year of the NDP government, we got four schools."

If any of the 40 schools being funded were French, perhaps some of the taxpayers' money was being misused, especially by a province running such a big deficit. Incidentally, on page 18 of a spring 1995 issue of Maclean's magazine it was reported:

"A national test of 13- and 16-year-olds revealed that francophones living and studying French in Ontario, New Brunswick, and Manitoba are far behind other Canadian students in writing ability. The results of the reading and writing test --- given in April (1994) to 58,000 students by the Council of Ministers of Education --- prompted pledges by all three provinces. Some possibilities: MORE FRANCOPHONE SCHOOL BOARDS AND CHANGES IN CURRICULUM." (My emphasis.)

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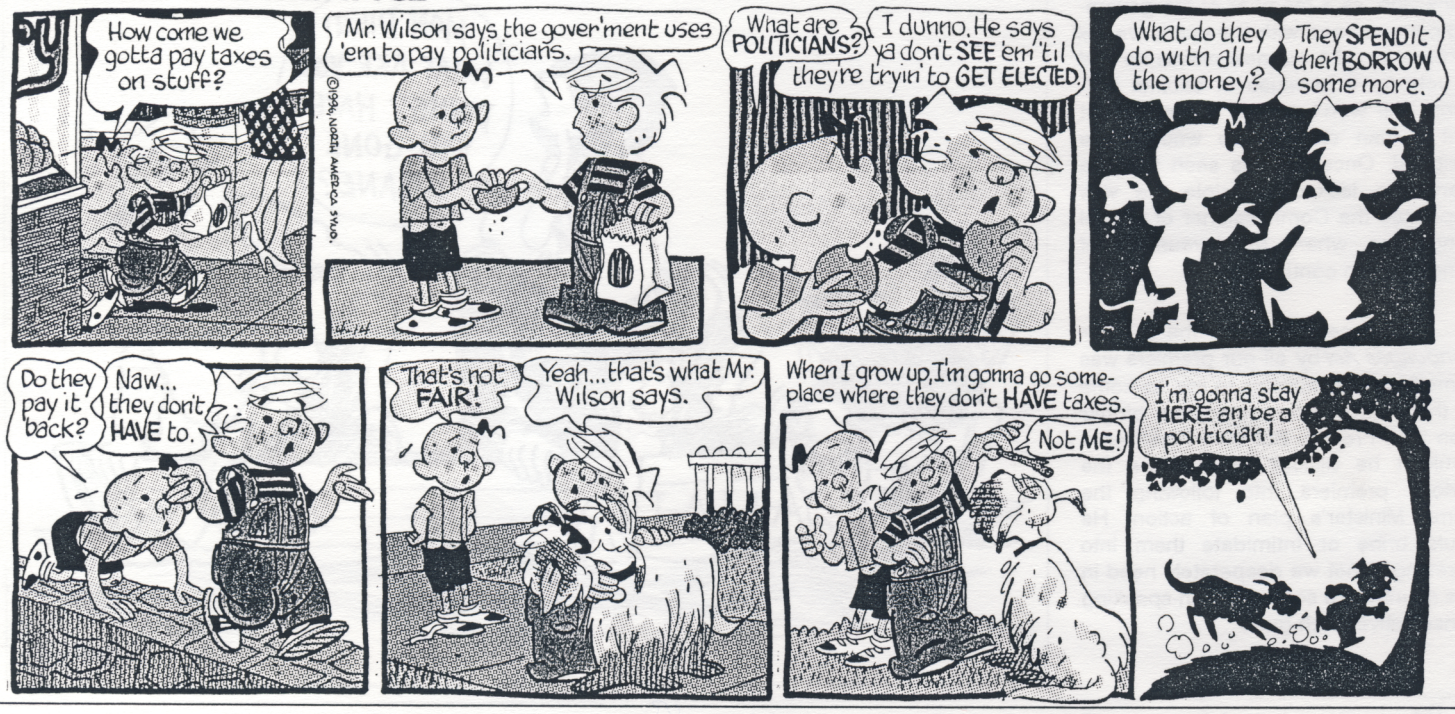
DENNIS THE MENACE **BY HANK KETCHAM**


How come we gotta pay taxes on stuff?
Mr. Wilson says the gover'ment uses 'em to pay politicians.
©1994 NORTH AMERICA SYND.
What are POLITICIANS?
I dunno. He says ya don't SEE 'em 'til they're tryin' to GET ELECTED.
What do they do with all the money?
They SPEND it then BORROW some more.
Do they pay it back?
Naw... they don't HAVE to.
That's not FAIR!
Yeah... that's what Mr. Wilson says.
When I grow up, I'm gonna go someplace where they don't HAVE taxes.
Not ME!
I'm gonna stay HERE an' be a politician!

"Action removes the doubt that theory cannot solve." - Saying

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Needless to say, my daughter has been transferred to the English system for high-school.

I have read that in Sudbury, College Boreal was to be opened in September 1995. The Ministry of Education hoped to attract some of the 1300 francophones currently taking bilingual courses or courses in English from Cambrian College in Sudbury, Canadore College in North Bay, Northern College in Timmins, Confederation college in Thunder Bay, and Sault College in Sault Ste. Marie. They also wanted to attract French-speaking students from high schools and students in French-immersion who wish to continue their post-secondary education in French.

"A spring 1995 issue of Macleans' magazine reported that a national test of francophones studying French in Ontario, New Brunswick, and Manitoba are far behind other Canadian students in writing ability. Needless to say, my daughter has been transferred to the English system for high school."

If successful, this plan could result in the closure of some of these colleges. Several have had attendance problems for years. Will the taxpayers be stuck with the extra costs of accommodating these students in Sudbury? Now that the Conservatives have taken over, the Ministry of Education needs a good shake-up, and a minister not so sympathetic to the Franco-Ontarians.

While the minister is taking a look at the situation, he should also consider the French language Cite Collegiale in Ottawa. In August 1995, the Ottawa Citizen reported that this college will be reducing its expenditures by cutting out the coming year's class in architecture.

The two students who complained to the Ottawa Citizen were both residents of Quebec. Could it be that the existence of the Cite Collegiale was justified by the number of persons wishing to take courses there, and many were from out-of-province?

It's known that the costs of education at the college level are borne only partly by tuition fees. Most of the funding comes from the province's taxpayers. Are Ontarians funding the French education of Quebeckers? If so, who authorized this and what was the justification? Surely there is little demand for architectural skills in French in this province, or on this continent. What other skills are we providing in French, and why?

There has been an ongoing squabble about the proposed French high school to be built in Kingston, Ontario. A French school can be established "where numbers warrant". In order to make Kingston qualify, I believe they have spread the net as far away as Smiths Falls!

This could possibly be something to do with transferring the staff and students from the French military college at St. Jean in Quebec. Maybe not, as I believe London Ontario, in the spring of 1995 was found to have enough francophones to qualify it as a bilingual city for provincial services under the French Language Services Act. Perhaps someone takes liberties with the numbers, because I read in summer 1995 that there are demands that Brockville Ontario have French schooling. (In the August 19, 1995 Ottawa Citizen, it was reported that Brockville would get its first French school in September.) I find it difficult to believe that a city as English as Brockville could have enough French children to warrant a school. If there are enough francophones working in the area (in English, presumably), why on earth would they want their children educated in French?

It is known that former Premier Bob Rae and other party leaders supported the French Language Services Act "on the grounds of the contribution the French people have made to this province." I believe that our current premier, Mike Harris, leader of the Ontario Progressive Conservative party, also voted for the bill. Whatever his reasons were for that, he now seems to be on a train from which he cannot alight.

"Are Ontarians funding the French education of Quebeckers? If so, who authorized this, and what was the justification?"

The census of 1861 documented that there were just over 2% of francophone in the province at that time. Since then, they have grown to about 5%, but I fail to see what their contributions (other than boosting the birthrate) have been. I have also failed to see any politicians asking what is the language of preference among Franco-Ontarians. (If you go to the Ministry of Transportation office in Ottawa and ask for a driver's handbook in English, they tell you there are only French ones left. Could this be because the French people take the English copies because they're easier to understand?)

In my own home area (50 miles east of Ottawa), where francophones are in a majority, and even in Ottawa where they're not, all children in the senior grades of French elementary schools are not fluent in English. Does this make sense? I can understand why some Quebeckers want all non-French-speaking residents to speak French. Surely it is in the students' best interest to speak the language of the province's majority.

On the other hand, I am totally opposed to the publicly-funded group "Association canadienne-francaise de l'Ontario," (ACFO) which has ben trying to get the replacement for the Hawkesbury-Grenville Perley Bridge (the only interprovincial bridge across the Ottawa River between Ottawa and Montreal) given a French name. As some of the money for construction will have to come from the Ontario government, now Progressive-Conservative, I have asked the premier if he can do anything to prevent the name from being changed, and recommended a statement to the press. This group of French-language zealots has for years been trying to have our joint counties (Prescott and Russell) renamed in French. These are just two examples of people who have no respect for history.

Another example was in Simcoe County, north of Toronto. A couple of years back, the French took over an English school. Not content with that, they changed its name from that of an English-speaking WINNER OF THE VICTORIA CROSS to some obscure French name. Why the Ministry permitted that, I'll never know. I'm sure some politician could have made a successful stand against it, just as someone could have made a stand against the introduction of the French Language Services Act. (Witness the opposition to making Manitoba officially bilingual a few years ago, despite many thousands of dollars being poured into the province by the Trudeau Liberals to defeat the opposition.)

In Ontario in the early 1990s, politicians made a big thing of providing highway signs in two languages. On Highway 417, in Ottawa

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and east of the city, they were changed to add, for example, either the word "Chemin" or the abbreviation "Ch.", at a cost of $1.5 million. While I believe in SAFETY signs being in two or more languages, do any French persons look for a sign with "chemin", or are they concerned with which "chemin" it is?

Furthermore, signs at the entrances to the 417 near where I live now say, "East/Est Montreal". With the accent of the 'e', making the pronunciation different, is this name in English or French?

On the subject of signs, in various parts of the province, particularly in eastern Ottawa and here in the eastern counties, we have had many new stop signs installed that say "Stop Arret", or "Arret Stop". I wrote to the Minister of Transportation to ask about this practice. He replied that the word "Stop" is good in both languages, and he was going to have the regulations changed to prohibit the word "Arret" from appearing.

Over a year later, I had noticed no difference, so I wrote again. In his reply, he said all municipalities would be informed, but they would be allowed FOURTEEN YEARS to make the change. The socialist Minister of Transportation was a francophone and was also responsible for French matters within the province!

Much has been written about the film made with funding from the National Film Board called "The Rise and Fall of English Montreal". After the film was completed in 1993, the CBC brass turned it down for national broadcast. I have seen the film and cannot understand why. The director, William Weintraub, recalls that the reason given was that it was "unbalanced" and "unfair to the French". It is not; it is objective. The CBC screened, however, Lise Payette's hysterical "Disparaitre".

The Ontario Conservative government scrapped "employment equity" legislation. What with all the fuss about this law in Ontario, it's a wonder francophones were not included as a target group. They are for the provincial public service. A couple years ago, they made up only about 5% of the population (only about 3% spoke the language at home, and of these, only the elderly and the very young were unilingual French), yet their jobs in the provincial public service made up 8.2% (Ontario government figures). Despite this, they are still a target group!

When public hearings on employment equity were held in Ottawa, the Citizen reported that someone suggested they should be applied to the private sector as well --- as, if Quebec separated, many thousands of Franco-Quebeckers would move into Ontario and would be disadvantaged in the job market! (I have since seen reports of a survey that set the number of francophones who would move out of Quebec at 255,000. Most would probably move into Ontario, where successive politicians have made the climate favourable.)

"New Canadians, all with their own cultures, will not join the English-French conflict in Canada. They will make many demands on the governments, however."

With many extra francophones in Ontario, all clamouring for the collective "rights" they now enjoy in the federal government and the governments of several provinces, would we have a hope of settling them down? Maybe we should discourage them from coming into other provinces if Quebec separates by having a new constitution for the rest of Canada --- with English being the only official language. But we couldn't hope for that with our weak provincial politicians, could we? (What's the betting that there will be a deal between the present prime minister and the provincial premiers before Jean Chretien leaves office?)

"It's easy to appear paranoid about all of this, but..."

In Ontario, Premier Peterson was defeated soon after he went around the province trying to drum up support for the Meech Lake Accord. Bob Rae, also bilingual, was soundly booed when he put on an appearance at the Toronto Skydome soon after he sought approval for the Charlottetown Accord. This should tell us how popular giving in to the French is in Ontario. Mr. Rae's party has since been defeated in a provincial election.

New Brunswick became officially-bilingual, even though the people were not asked and the majority were not in favour. Ontario is now but a hairsbreadth away. I had wondered if Bob Rae was planning this before he was defeated! There are those in Ontario who would support such a move. A Toronto Star editorial of Easter weekend 1994 called for the province to declare itself officially bilingual, and Southam Press couldn't be far behind. There are also private companies that seem to be in favour. Eaton's quickly conformed to Quebec's rule that there is no apostrophe "s" in French, and they removed it from their advertising. But shouldn't that have been applied only in Quebec? Now Eaton's advertisements in the Ottawa Citizen state only "Eaton", and their stores in the Ottawa area display some signs that have no apostrophe "s".

Why is all of this permitted with such limited protest? Could it be that we now have immigration from all over the third world? New Canadians, all with their own cultures, will not join the English-French conflict in Canada. They will make many demands on the governments, however, so keeping the attention of many native-born Canadians distracted from English-French. That can only become another nuisance, given that Quebec has its own immigration control, restricting newcomers to that province largely to French-speakers.

Francophones are not likely to object to what is done to favour them, are they? How long will it be before the English-speaking provinces have majorities with people of other languages and cultures? Will we have any hope at that point? Why shouldn't Mike Harris and his government demand the same immigration rules and agreements as Quebec has, not to mention the same federal funding?

It is easy to appear paranoid about all of this, but recent news reporting in the Ottawa *Citizen* has led me to that. In spring 1995 there was an article about a new French school being established in a predominantly English-speaking suburb of Ottawa (Kanata) to accommodate the francophones who have moved out there. (The effects of the Canadian Charter of Rights and Freedoms?)

In a more recent paper, there was a column headed "French theatre winning support". The cost for this project was almost $10 million. The city was asked to donate a plot of land valued at $3.3 million on Waller Street (I have since heard that the majority of the city council approved the donation), with the provincial and federal governments each kicking in another $3.3 million for actual construction costs. I might have missed the outcome of that, but on October 4, 1995, there was a report in the Citizen that "three local French language theatre groups are about to launch a campaign to raise $3 million (mostly from governments, of course) to purchase and renovate the National Arts Centre's Atelier theatre on King Edward Avenue." I'll bet our politicians are weak enough to go along with it.

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Another possible horror story was this country's conversion to the metric system under the Trudeau Liberals. I have heard nothing showing that our trade with other countries on metric has increased on the basis of our change. It seems that the primary effect has been to delete something British (the Imperial system) and to add quite a few French words to the English-Canadian vocabulary.

I have concentrated on Ontario, probably because the Ottawa newspapers don't print many articles from elsewhere. But I have read some shocking stories from Alberta in the magazine Western Report. I was surprised to learn that our federal government announced on September 19, 1994 the creation of a "French City" in Edmonton, aided by a federal grant of $12 million so that francophones could grow and fulfill their ambitions. The only letter of protest to the editor I have seen was written by a woman from British Columbia. All of this just a couple of years after the Charlottetown Accord was defeated!

Spring 1995 saw another project for a school and a cultural centre, with federal funding ($3.5 million) and funding from Alberta Education ($6.5 million), take place in Calgary. Even Western Report received no letters opposed to these expenditures.

Some of the newspapers could already be part of the conspiracy, including the Globe and Mail. Western Report magazine ran an editorial (August 14, 1995) about the Globe and Mail carrying a story just two weeks before "that southern Alberta was settled by people from Quebec in the 1860s." Link Byfield, the publisher, calls this claim absurd, and explains what little the French had to do with settling southern Alberta. Unfortunately, the Globe story was about a new Calgary park that will have a French theme, French street names, and French restaurants. Someone is trying to establish the "French Fact" in southern Alberta, just as they have all over Ontario, and they're being supported by the "national newspaper".

So you see, these incidents seem too many for them all to be a coincidence. At least they do to me, and to many other Canadians I know. How about you?

<END>

DISCRIMINATION
THE POSITIVE PERSPECTIVE

-Vaughan Byrnes

{A **Freedom Party** member, **Vaughan Byrnes** is president and owner of his family business, **Vaughan Byrnes Engineering**. An executive member of **Voice of Canadians**, he, like so many other Canadians, has become troubled by Canada's 'multiculturalism' policies, which he believes are based on a negative --- and incorrect --- perspective on human behaviour. The following essay examines the missing perspective. }

It was the summer of 1993 and Sergio Marchi, Minister of Citizenship and Immigration, was attending one of several open forums for discussion being held in various cities across Canada. The objective was to obtain citizens' input for the formulating of the new immigration and refugee policy.

The forum was held at Osgoode Hall, York University. The four or five panelists who accompanied Mr. Marchi on the podium all earned their living in the immigration industry. The "Industry" left nothing to chance.

The Hall was packed and the mood was tense. Through a little good fortune and a lot of tenacity I got to a microphone and expressed my opinions about national unity and racism. At some point during my comment on national unity, I made reference to "patriotic Canadians" and was taunted by hissing and jeering from the proponents of immigration. This insult to the nation my parents had fought to preserve was jarring. Who are these people and why do they reside in Canada if they feel such disrespect for the people and the country? Why did Canada's Minister of Citizenship and Immigration not chide them on their behaviour?

The hissing and jeering that evening was seared, indelibly, into my memory. My perception of Canada was irreversibly altered. I shall never submit to those who show disrespect to me and my country. It is not my nature. I had been steeped in Canadian culture as a youth; fight for what is right, not for gratification or expedience.

DISCRIMINATION 101

Seldom has there been a better example of government policy replacing free and independent thought than in the case of "multiculturalism". A substantial segment of the populace has been convinced, by government propaganda, that a divisive policy is good.

The very notion of "multiculturalism" focuses and reinforces the differences between people. Here, our government ENCOURAGES alien peoples to reside in our motherland and retain their culture. Employment equity programs are promised to ensure their economic survival, but their effect is to displace the culture of the host population, while "politically correct" legislation suppresses the predictable, healthy, emotional response of the citizen. The charge of "racist" has become a tool for those who would silence free speech.

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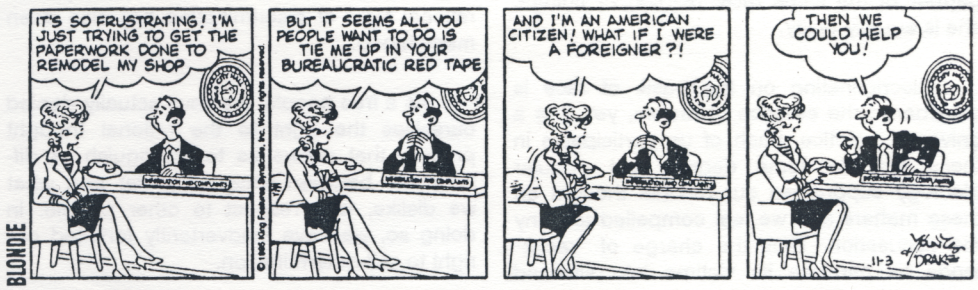
BLONDIE
IT'S SO FRUSTRATING! I'M JUST TRYING TO GET THE PAPERWORK DONE TO REMODEL MY SHOP
IMMIGRATION AND EMPLOYMENT
BUT IT SEEMS ALL YOU PEOPLE WANT TO DO IS TIE ME UP IN YOUR BUREAUCRATIC RED TAPE
AND I'M AN AMERICAN CITIZEN! WHAT IF I WERE A FOREIGNER?!
THEN WE COULD HELP YOU!
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Some would have us believe that discrimination on the basis of race, religion or culture can only be an irrational act, the result of neurotic mis-perception or paranoia. On the contrary, discrimination on the basis of any genuine difference is a rational thought process, one that is essential to our survival. We see just how important this is by observing common behaviour.

When shopping for fruit at the market, what thoughts do you have as you examine each piece? Too hard? Too soft? Too ripe? Too green?

In search of the best one, a discriminating buyer selects through a process of elimination. The discriminating buyer rejects certain pieces in favour of the one most pleasing.

When making a new acquaintance, we first assess the person's physical appearance. This is usually followed by assessment of his speech. Then, when there is a common language, various aspects of his culture, including values, religion and behaviour are explored. We are in search of similarities for they are the building blocks of security.

Although "preference" and "discrimination" may differ by definition, they bear a striking similarity in practice: the net outcome is the same. One is a view from a positive perspective while the other is a view from a negative perspective. Either way, discrimination is the rational thought process that allows people to distinguish, or differentiate, between what they prefer and what they dislike. It is the method by which we choose, and ultimately, arrive at our preferences.

In showing preference for my wife over other women, I effectively discriminate against other women. If I choose my wife because of her similar race, religion, or culture, I discriminate against other women on the basis of race, religion or culture. If a mother subtly encourages her son or daughter to find a partner of the same race, religion or culture, she is equally guilty.

Discriminating on the basis of race is considered the essence of racism, yet, it is a universal practice. Each of us participates in these acts to some degree, but popular ideology suppresses our rational thought on these matters and we feel compelled to deny the accusation. Thus the charge of "racist" tends to paralyse its victims into silenced submission.

In 1986 my wife and I, with our two children, moved into a modest bungalow in the heart of North York. Monster homes sprang up around us during the next six years and the community underwent substantial change, slowly at first, and without my noticing. It came as a shock to me, seven years later, when I began to feel the cultural and racial differences between myself and my neighbours.

"Although 'preference' and 'discrimination' differ by definition, in practice the net outcome is the same."

My initial response to these new feelings was highly emotional. I found myself in a constant state of anxiety --- and guilt --- which made it difficult for me to even discuss my experience with others. I began losing sleep and eventually consulted our family physician. Unfortunately, she was anything but sympathetic on the subject. She implied that if I experienced such feelings there must be something wrong with ME.

I asked her if she encouraged HER children to marry outside her own race and religion. She wouldn't answer. I asked twice again, but received no response. It was obvious that she shared some of the feelings that had surfaced within me but she preferred to deny them.

The next few months were spent deep in thought about matters that had previously been of little concern to me. I began by exploring "racism", the term commonly used to describe discrimination on the basis of race. Soon, I came to realize that there are two broad forms of discrimination. Pernicious discrimination is the malicious or harmful form that I deplore, as do most Canadians.

"One is a view from a positive perspective, while the other is a view from a negative perspective."

However, rational discrimination is the predominant form in our society, but it is seldom discussed. In the zeal to purge pernicious discrimination from our society, the rational form of discrimination has also been made taboo.

As a free people, we have actually denied ourselves the right to the rational thought process that allows us to distinguish or differentiate between what we prefer and what we dislike, with respect to other people. In doing so, we have inadvertently forfeited our right to self-determination.

Slowly, a picture took shape before me. My security and the survival of my children were being jeopardized by social policies put into place by my own government. The anxiety I had been experiencing was a healthy response to the pressures being applied by all levels of government to discourage people from questioning the wisdom of such policies. That is why "political correctness" evolved: to suppress public discussion.

What had begun as a personal problem for me had evolved into a political problem. I had never taken an interest in politics but now it was forced upon me. Politics had come between me and survival. Immigration, multicultural and employment equity programs had become identifiable enemies of my family.

Canada's current immigration, multicultural and employment equity programs are genocidal for Canadians. If French-speaking and English-Speaking Canadians with a common European heritage cannot peacefully bridge their small gap in language, on what rational basis do we believe that Canadians can bridge the wider gaps of race and religion? Irrefutable evidence is offered daily in the media as we bear witness to the growing number of nations divided by ethnicity. My anxiety was justified.

It became increasingly clear that all solutions rested in the political arena. I began by studying the Canadian Charter of Rights and Freedoms. One need not be a constitutional lawyer to comprehend certain shortcomings of the Charter .

With regard to freedom, our traditional English Common Law defined for us only what was wrong to do. We could not steal, we could not kill, etc. The courts would rule on whether we had breached the law by wrong-doing but each of us otherwise had UNRESTRICTED freedom. Such freedom stemmed from the Magna Carta in the year 1215. We lost that freedom in 1982.

In contrast, Section 1 of the Charter defines our freedoms subject to "reasonable limits". As such, freedom became subject to interpretation by the Supreme Court of Canada. This may at first seem insignificant but the impact is monumental. Where freedom under English common law was limited only by the imagination of the individual, it is now limited by a written definition, a limit in itself, and that definition is subject to interpretation by the Supreme Court of Canada.

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English Common Law guaranteed our right to a trial by a jury of our peers. This ensured that justice would be consistent with the will of the people. It prevented the will of the people from being over-ridden by the ideology of the court.

In contrast, the Charter guarantees us only a right to a trial by a tribunal, where certain charges have been laid. Tribunals are comprised of political appointees, and as such, tend to reflect the ideology of the political party in power. Thus, the will of the people may be over-ridden by political ideology. The yardsticks of freedom are moving back and forth as nine judges interpret our freedom. Parliament, the voice of the people, is no longer supreme in Canada.

"Culture and community behaviour belong to the citizens in a free and democratic society; not to the government nor the educational system."

Examples of this can be seen in rulings handed down by Human Rights Commissions, federally and provincially. Tribunals serve a purpose in autocratic systems such as our military forces and they could serve equally well in certain limited applications such as traffic courts. However, they should never rule on social matters in a free and democratic society. As a free individual, I shall accept judgement only by my peers.

Defining the problems is the first step towards solving them. The second step is to act upon them in a positive and constructive way.

On November 22, 1994, I made a presentation to the Toronto Mayor's Committee on Community and Race Relations. In the five minutes I was allotted, I expressed what I believed: We are a society plagued with the treatment of symptoms rather than treatment of the problems. Racism is not the problem in Toronto; government-funded multiculturalism, exacerbated by a poorly managed immigration policy, lies at the root of our problem.

On February 1, 1995, I appeared before the Scarborough Board of Education to comment on the consultation draft of a policy prepared by the Minister of Education. The Anti-racism and Ethnocultural Equity Policy addressed two issues: one was racism; the other was ethnocultural inequity. Each is intertwined with the other in daily life but each is a very separate and distinct subject.

Racial discrimination is a reality of life that we must come to understand and resolve in a rational manner. However, ethnocultural equity is a concept unlikely ever to be realized in a free and democratic society. Ethnocultural equity, loosely defined, suggests fairness or impartiality in relation to culture associated with a race or a division of people. The Policy's definition appears to go one step further to suggest "equality of cultures" which is not unlike the Federal Government's policy of multiculturalism.

The Antiracism and Ethnocultural Policy is an authoritarian policy introduced under the guise of liberal ideals. We created the school environment where our children could act freely but we have now digressed to a policy that will define for them WHAT they are 'free' to think. And let us not mistake free speech for free thinking for there is an important difference. The right to express our thoughts means something only if we are able to HAVE thoughts of our own.

We must be free to reject what we do not want, otherwise, what we do not want will become a part of what we are. Discrimination is nature's tool with which we reject the unwanted in our march to self-determination. Discrimination (rejection of what we dislike or refuse to accept) is the tool with which we influence the behaviour of our children, our friends, our peers, and equally importantly, newcomers to our society. It is the fundamental means of self-determination in a democratic society.

Culture and community behaviour belong to the citizens in a free and democratic society; not to the government nor the educational system.

However, until such time as the majority of Canadians decide that they want to forfeit their culture, in part or in whole, these policies must be recognized for what they are; egalitarian edicts in conflict with the democratic principles on which our society is based. Democracy is a system of government in which the majority of people are represented and the rights of minorities are respected.

Much has transpired in the three years since my visit to Osgoode Hall. I have been transformed from quiet Canadian to political activist. My anxiety is still with me but it is has subsided, now that I understand the cause and have acted responsibly to bring about change.

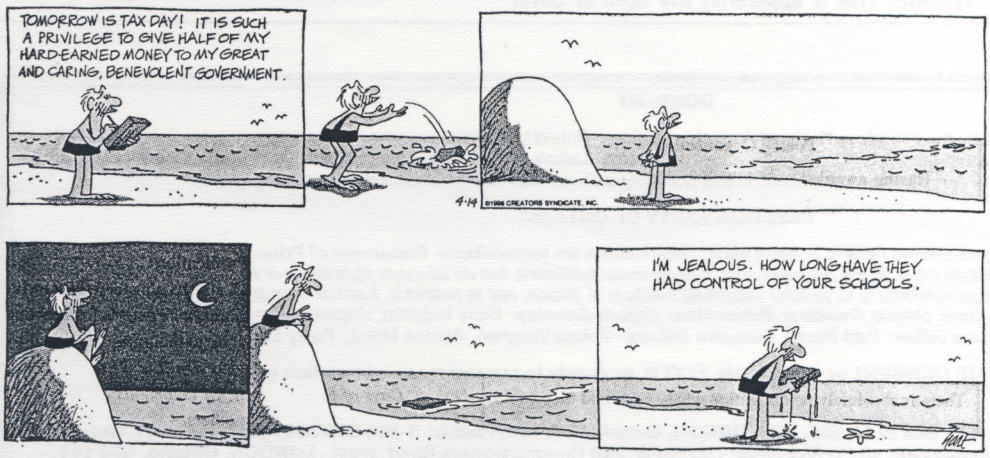
Danger lies not where we are today, but where we shall be tomorrow if we fail to act today. Just as the North American Indians witnessed before us, we too shall witness the demise of our nation. And like the Indian warriors, warriors will rise from within the ranks of our children and blood will be shed. Our behaviour may be temporarily influenced by popular political ideology but ultimately our instinct for survival will prevail.

"Political correctness" should be exposed for what it really is: discrimination by the state, against the citizens.

Do not think that democracy has not served the people well, for it has. It is the people, in asking the state to give to them, who have not served our democracy well. We demanded more than we gave and we got what we were asking for.

We rewarded mediocrity and we achieved mediocrity. Let us reward excellence and we shall surely achieve excellence, as did those --- of all races --- who came before us. <END>

B.C. by Johnny Hart


TOMORROW IS TAX DAY! IT IS SUCH A PRIVILEGE TO GIVE HALF OF MY HARD-EARNED MONEY TO MY GREAT AND CARING, BENEVOLENT GOVERNMENT.
I'M JEALOUS. HOW LONG HAVE THEY HAD CONTROL OF YOUR SCHOOLS.

"Problems are only opportunities with thorns on them." - Saying

STONING NIXON

-William H. Peterson

{**Dr. William H. Peterson**, an adjunct scholar with the **Heritage Foundation**, lives in Washington D.C., and twice spoke at meetings of the **Freedom Party** of Ontario.}

Will the real Richard M. Nixon please stand up?

As in his "JFK", Oliver Stone's latest movie, "Nixon" presents untruth as truth, unhistory as history, disinformation as information. As a specialist peddling anti-American propaganda, Mr. Stone has few equals.

To be sure, he does preface his psychodrama on "Nixon" with a statement that he did resort to some biographical speculation and interpretation, that he "hypothesized" and "condensed" events. He also lists four ex-Nixon White House employees including John Dean, White House council for a time, as film consultants. Dean's testimony before a Congressional investigation unquestionably helped to bring his ex-boss down.

It's a good thing that dead men can't sue, but Nixon's two daughters are surely on the mark in saying that Oliver Stone is guilty of "character assassination". The two Nixon girls are themselves living testimony to superior upbringing, a credit to their father as well as their mother.

President Nixon, per Oliver Stone, is portrayed by British actor Anthony Hopkins as a pill-popping boozer often seen swigging bourbon. Yet General Alexander Haig, a close Nixon aide, said he never saw Nixon take a drink on the job, never drink bourbon, and when he did indulge, it was socially and never more than a couple of martinis or a glass of wine or two at dinner.

The Hopkins portrayal also has the president rolling his eyes around, something I never happened to see and which I much doubt. In 1960 I was a Nixon campaign speech writer and got to accompany him on a swing through some farm states to hear the delivery of farm speeches on which I had worked. Later in that decade, I had lunch with him in his Wall Street office before his successful run for the White House in 1968.

Wife Mary and I were invited to parties at his Fifth Avenue apartment in New York. In 1971, the White House appointed me as senior economic adviser to the Secretary of Commerce, a post I held for two years after which I returned to teaching. In addition, I had some correspondence with him on his several books following his resignation.

With that, I pose as no expert on Nixon the man. Still, I doubt that the film's allegation of marital strife is true, that Pat Nixon threatened divorce unless her husband gave up his political ambition for the Presidency. I also doubt that Nixon had anything even remotely to do with the assassinations of John F. Kennedy and Robert F. Kennedy, as Oliver Stone slyly implies in the film.

At the end of the three-hour film, in a major scene, a whipped, maligned Nixon (i.e. whipped and maligned by Stone), is projected as a confused warlord standing at the Lincoln Memorial unable to really respond to a student who is protesting the bombing of Cambodia. The student claims that the fault lies with "the system". This is apparently the devil in Oliver Stone's weird world --- but what is Stone's answer? A different system? If so, what kind?

Later in the movie, a Stoned Nixon, alone the night before his resignation, stares at a painting of John F. Kennedy hanging on a White House wall, and says aloud: "When they look at you, they see what they want to be. When they look at me, they see what they are." What a put-down of America and Americans!

The truth is that, while history still reserves the final judgement, Richard M. Nixon significantly notched down the Cold War by building vital bridges to the Soviet Union and Communist China. A solid achievement!

His domestic policy was something else --- wage and price controls, a "fiscal dividend" to the form of additional grants-in-aid to the states and localities, establishment of the Environmental Protective Agency (EPA), the Occupational Health and Safety Administration (OSHA), and other blows to the market economics and limited government. (In early 1971, President Nixon said: "I too am a Keynesian.") But Oliver Stone makes no reference to these policies, probably because he is in accord with them.

I am not.

We live in an imperfect world, and Richard Nixon was an imperfect man. Yet, all in all, given the times, given his adversaries, I think he was a good man. <END>

CONSENT

Number 25: May 1996, is published by the **Freedom Party of Ontario**. **Editor:** Robert Metz; **Subscription Rate: $25** for six issues. **CONSENT** welcomes unsolicited manuscripts, submissions, cartoons, quotes, and comments. Letters to **CONSENT** are published in **Freedom Party**'s official newsletter, *Freedom Flyer.* Opinions expressed in this publication do not necessarily reflect **Freedom Party** policy.

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